## THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day down and the day star arise in your hearts."-PETER.

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### THE SECOND ADVENT.

BY ELDER CHARLES W. PENBOSE.

Professed Christians of all denominations believe in the second coming of Christ; but while all agree that he will appear "the second time without sin unto

salvation," they disagree about the manner, the place, and the time of his appearance. The popular opinion is that he will come in a spiritual manner and reign in the hearts of his people; that his presence will be universally and simultaneously felt when all the world has been converted through the preaching of the word.

Now, against this doctrine there have been many objectors. | Some bave declared that be would come "travelling as a man" and commence again to preach to the world; others have even contended that he would appear, "in the form of a woman." Yarious places have been fixed upon as the spot where he would appear;

these views for the benefit of the general

Before the Lord made his first appearance among men on earth, notwithstanding that the ancient seers had predicted his appearance, he sent a Prophet to prepare the people for his coming. Therefore it is reasonable to suppose (though the old Prophets and Apostles have spoken many things concerning his second advent,) that he should send some one to prepare the world for obvious when we consider the uncertainty and differences of opinion that prevail apon the subject.

Now, although the faritient Jews had the writings of the Pophets and the presence of John the Baptiet, ives but a fem, comparatively behaving, would believe that Jesus of Masareth was the Messiah. the yery "day and hour" of his coming have been proclaimed to the world; and the periods were as various as" the loss interest was put to death, and the periods were as various as" the loss interest was put to death, and the periods were as various as" the limited for this generation have the like mineral was for this generation have the like and his people of this generation have the like and however, not a part more apout the world for his second advent, the same lating popular existent perphasy but appears the world for his second advent, the same pretations of arcsions people super and the light transit the identity of the light transit to be identified.

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Adventured by the Holy Choes." It is the design to the way!" before the Messiah. Like of this article to briefly explain some of him, he preached "the baptism of re-

pentance for the remission of sins," and, like him, he was persecuted, imprisoned, and slain. But those who have received his testimony and obeyed the principles of righteoueness which he proclaimed have received from God a light which enables them to "discern the signs of the times" and to see the day quickly advancing when the Lord shall come. The false alarms which startle the world at intervals have no terrors for them, for they have "a more sure word of prophecy."

Through the preaching of the Gospel of Christ, as revealed through Joseph Smith,-namely, faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, &c., many among all nations will be led to forsake the traditions of their fathers and become numbered with the people of God. These will gather to one place to prepare themselves for the ap-pearance of the Saviour, by learning through his inspired servants the things which are pleasing to him and purifying themselves from all things which he hates. They will build unto him a holy Temple. Of necessity some form of government must be set up among them, as they will exist in a national as well as an ecolesiastical capacity. This government will be a theocracy, or, in other words, the kingdom of God. The laws, ordinances, regulations, &c., will be under the direction of God's Priesthood, and the people will progress in arts, sciences, and everything that will produce happiness, promote union, and establish them in strength, righteousness, and everlasting peace.

On the other hand, through the rejection of this Gospel, which "shall be preached to all the world as a witness" of the coming of Christ, the world will increase in confusion, doubt, and horrible strife. As the upright in heart, the meek of the earth, withdraw from their midst, so will the Spirit of God also be withdrawn from them. The darkness upon their minds in relation to eternal things will become blacker, nations will engage in frightful and bloody warfare, the crimes which are now becoming so frequent will be of continual occurrence, the ties that bind together families and kindred will be disregarded and violated, the passions of human nature will be put to the viest uses, the very elements around will seem to be affected by the national

the world, and storms, earthquakes, and appalling disasters by sea and land will cause terror and dismay among the people; new diseases will silently eat their ghastly way through the ranks of the wicked; the earth, soaked with gore and defiled with the filthiness of her inhabitants, will begin to withhold her fruits in their season; the waves of the sea will heave themselves beyond their bounds, and all things will be in commotion; and in the midst of all these calamities, the master-minds among nations will be taken away, and fear will take hold of the hearts of all men.

The Jews, still in unbelief that Jesus was the Christ, will separate themselves from among the Gentiles and gather to their fatherland. Events will be so controlled by the God of Israel, that they shall possess the land again and build the Temple in its former place: they will increase and multiply in numbers and in riches, and practise the rites of the Mosaic law, looking for the coming of Messiah to reign over them as king. The bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and will invade the "holy land" to "take a prey and a spoil."

We may consider the inhabitants of the earth at the time immediately preceding the coming of Christ under three general divisions:—

First, the Saints of God gathered to one place on the western continent, called Zion, busily preparing for his appearance in their midst as their Redeemer, who had shed his blood for their salvation, now coming to reign over them and to reward them for their labours in establishing his government:

Second, the Jews gathered to Jerusalem and also expecting the Messiah, but not believing that Jesus of Nazareth was the Son of God, and being in danger of destruction from their Gentile enemies:

Third, the corrupt nations and kingdoms of men, who, rejecting the light of the Gospel, are unprepared for the Lord's advent and are almost ripe for destruction.

crimes which are now becoming so frequent will be of continual occurrence, the ties that bind together families and kindred will be disregarded and violated, the passions of human nature will be put to the vilest uses, the very elements around will seem to be affected by the national and social convalsions that will agitate his glory. From his own lips they will

receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his

kingdom.

His next appearance will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet upon the Mount of Olives, which will cleave and part asunder at his touch. Attended by a host from heaven, he will overthrow and destroy the combined armies of the Gentiles, and appear to the worshipping Jews as the mighty Deliverer and Conqueror so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth, whom they had reviled and whom their fathers put to death. Then will unbelief depart from their souls, and "the blindness in part which has hap-pened unto Israel" be removed. "A fountain for sin and uncleanness shall be opened to the house of David and the inhabitants of Jerusalem," and "a nation will be born" unto God "in a day." They will be baptised for the remission of their sins, and will receive the gift of the Holy Ghost, and the government of God as established in Zion will be set up among them, no more to be thrown down for

The great and crowning advent of the Lord will be subsequent to these two appearances; but who can describe it in the language of mortals? The tongue of man falters, and the pen drops from the hand of the writer, as the mind is rapt in contemplation of the sublime and awful majesty of his coming to take vengeance on the ungodly and to reign as King of the whole earth.

He comes! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the rent skies glow like molten brass. He comes! The dead Saints burst forth from their tombs, and "those who are alive and remain" are "caught up" with them to meet him. The ungodly rush to hide themselves from his presence, and

his lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and "left neither root nor branch." He sweeps the earth "as with the besom of destruction." He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. his dark hosts are taken and bound—the prince of the power of the air has lost his dominion, for He whose right it is to reign has come, and "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

"The people of the Saints of the Most High" will dwell on the earth, which shall bring forth her strength as in the days of her youth; they will build cities and plant gardens; those who have been faithful over a few things will be made rulers over many things; Eden will bloom, and the fruits and flowers of Paradise display their loveliness as at the first; Jesus shall reign "in Mount Zion and in Jerusalem and before his ancients gloriously," and all created things shall

" praise the Lord."

In answer to questions put by his Apostles, Jesus spoke of certain events which were to be taken as signs of his advent. These things are now taking place: therefore we are living in the day

of his coming.

The "Gospel of the kingdom," restored to earth by revelation, is being preached as a special "witness" of his appearing; his people are gathering together; already the foundations of his kingdom are being laid in the mountains; Zion is being built up; a Temple is being reared for his reception; the spirit of gathering is brooding over the Jews, and wealthy and influential men among them are exerting themselves for the re-estab-lishment of Jerusalem; barren parts of that land are beginning to blossom, and streams there long since dried up begin again to flow. The spirit of contention increases in every department of society, and the nations feel impelled by an invisible influence to prepare themselves for war. Horrible inventions are continually being brought out for the purpose of destroying the lives of men. Incapacity among law-makers and rulers is seen to a call upon the quivering rocks to cover most humiliating degree. We hear of them. He comes! with all the hosts earthquakes, tornadoes, storms, and all of the righteous glorified. The breath of kinds of appalling disasters; and though the earth still brings forth an abundance of her fruits, thousands pine for the want of natural nourishment. Crime increases at a fearful rate; the religion of the great mass of mankind is nothing but a mockery and a sham; the cords that hold together society are snapping and loosening, and all feel that "there's something at hand!"

These are some of the tokens of his coming. "Behold the Bridegroom cometh. Go ye out to meet Him!" The "wise virgins" are awaking; their lamps are trimmed; they walk not in the dark, but, with "a light to their feet and a lamp to their path," they are hastening to the place appointed; for it is written, "The Redeemer shall come to Zion."

The time is close at hand. The events we have been considering will follow each other in rapid succession. God will cut

his work short in righteousness. The day and hour are not revealed; but "when the Lord hath built up Zion, then will he appear in his glory."

O ye children of men, put away your sins—repent of your evil doings. The Spirit of the Lord has whispered in your hearts, and you have felt your iniquities, when alone in the silent night you have been sleepless. Heed not the gibe and the sneer of the corrupt and evil-minded, but come forth and be buried with Christ in baptism; receive the rich gift of the Spirit of God, and help, with the Saints, to prepare the kingdom for the Son of Man, that when he shall come you may be looking for his appearance, and that the "day of the Lord" may not come upon you unawares, "like a thief in the night."

### GOVERNMENT VERSUS AUTHORITY.

BY ELDER JAMES L. CHALMERS.

Man's disposition to govern and control his fellow-man and also the lower creations of God that are around him is in itself righteous. The development of it, however, has but too often shown his incapacity to exercise rule in such a way as to be creditable to himself and beneficial to those around him. How often is it the case that, in the hurry to gain pre-eminence, the exercise of authority is mistaken and applied as government; the consequence of which is that an unjust control, which becomes both tyrannical and oppressive, is substituted for that which would otherwise be a blessing.

would otherwise be a blessing.

In the government of nations, laws are enacted which, if they affect the general community at all, are seldom of any benefit. In fact, there are several classes of the community (and those, too, which form the bone and sinew of society,) that are entirely out of the reach of the Legislature. It cannot be that there is a deficiency of officials, for the nations swarm with them of all kinds, both civil, military, and ecclesiastical. Yet, with all this power of administration, there are millions of human beings whose intelligence is allowed to accumulate and mud-

dle together, till by its own inherent power it develops itself in such a way that nothing but the strong arm of law and police force is anything like able to keep it from becoming a pestiferous curse, instead of being a blessing.

There is not a stronger proof that a government is defective than is to be found in the fact that crime and pauperism are on the increase. Crime and pauperism, as they exist in the nation of Great Britain, have their mainspring in the misgoverned and neglected intelligence of the millions of its subjects.

Nor is this incapacity manifested in the government of nations only; for if we jump from the grand councils of the state to the family circle, the same incapacity is visibly manifested. It is too often the case that it is the first and only consideration with parents, in relation to their children, how they can best be turned to advantage for the present time; and often, without the least consideration of their capabilities or adaptation to any particular pursuit in life, they are driven to occupations in which their intelligence is not at all likely to shine: consequently, a dislike towards and a desire to disobey

the wishes of the parents is begotten in the children at an early age, which is generally put into execution as soon as they become masters of themselves. The strongest proof that family government is miserably defective is found in the fact that families disorganize of themselves. They remain together and are only known as a little community so long as their incapacity and helplessness compel them; but, through the misgovernment of the parents, they are allowed to grow with dividing interests; and so soon as the several members of the family can manage for themselves, they separate; and the idea that there are the interests of a little kingdom to be seen after is about the last thing thought of. Exercise of parental authority may serve to compel children to go to school, but it takes government to so manage a family that as they grow in years their interests will remain one.

The above are a few of the more evident evils resulting from that kind of government carried out by man. Let us now view, as far as we can, the government of God and the principles upon

which it is carried out.

The Gospel of Jesus Christ is termed in the Scriptures the "Gospel of the king-Its first principle of action is John, the forerunner of repentance. Christ, came crying "Repent, for the kingdom of heaven is at hand." This proclamation of John's was not designed to act upon the minds of the people so as to create fear in their hearts, but simply to prepare themselves by repenting of their sins, that they might be able to act in union with the King who was about to make his appearance. Thus we see that the purpose of God in the setting up of his kingdom was to plant in the hearts of the people the principles of that government he designed to carry out; and that it was his purpose to wait for the development of those principles is abundantly evidenced by the practice and sayings of Christ and his Apostles. When asked, on one occasion, if he designed to set up a kingdom, he answered, "My kingdom is not of this world," implying that they had no need to fear him as a seditious person, for the principles upon which he designed to set up his kingdom were not like those upon which the kingdoms of this world are established. There is not much of the world's history that will inform us upon the government of God, shown that the exercise of authority.

only that its non-exercise of coercive authority and physical force, which constitute the power and durability of worldly governments, is abundantly at-tested, which is quite sufficient for the present article. Revelation informs us that in worlds where the government of God is fully developed, the millions of beings that surround him worship and adore him. Worship and adoration, such as are paid to the Almighty, can only spring from the development of principles in the worshippers such as dwell in the The universal bosom of God himself. control which the Almighty has over his redeemed sons and daughters does not arise from the fact that by his superior knowledge he has gained power over them and could thereby destroy them, if they did not render him homage. No: it is in the individual development of the grand principles of his government by all his subjects that the authority of God has its leverage.

If man would, in the exercise of authority, study to imitate the Almighty in this particular, pre-eminence might be slowly made visible; but its foundation would be sure and firm as the throne of God.

Government is the capability to arrange so as to increase and use to advantage whatsoever is under our control. design in the Priesthood of God is to develop and to increase in that which is Godlike. Authority gives the right to dic-tate; and whether that authority springs from a legal or an illegal source, it carries no more with it than that. The simple fact that authority is legally conferred on any one will never add any particular virtue to his government, for authority and government are two separate and distinct things; and if his government be a mal-administration, the simple fact of his having received it from a legal source will never sanctify it, as many have supposed; for, under cover of legal authority, some of the blackest deeds recorded in history have been done. It has been a failing in some of the greatest men the world has seen, that when their own ambitious desires have prompted certain acts, which no principle of virtue would sustain or sanctify, they have endeavoured to draw sanctity for their deeds from the fact that they were God's anointed. Kings and priests have played this game; but their history has plainly

it for acts committed beyond the bounds of their legitimate government, the end and design of which are the benefit and exaltation of not one man only, but the whole likely to prove the opposite.

whether legal or illegal, has no virtue in community. A wisely-exercised government may beget an increase of authority, but the mere exercise of authority will never beget government, but is more

### HISTORY OF JOSEPH SMITH.

(Continued from page 572.)

[July, 1843.]

Far West, where I resided, which was the shire town of Caldwell County, was placed under the charge of a Captain by the name of John Killian, who made my house his headquarters. Other portions of the troops were distributed in different places in the county, wherever danger was apprehended. In consequence of Captain Killian making my house his head-quarters, I was put in possession of all that was going on, as all intelligence in relation to the operations of the mob was communicated to him. Intelligence was received daily of depredations being committed not only against the property of the citizens, but their persons; many of whom, when attending to their business, would be surprised and taken by marauding parties, tied up, and whipped in a most desperate manner.

Such outrages were common during the progress of these extraordinary scenes, and all kinds of depredations were committed. Men driving their teams to and from mills where they got grinding done would be surprised and taken, their persons abused, and their teams, waggons, and loading all taken as booty by the plunderers. Fields were thrown open, and all within exposed to the destruction of such animals as chose to enter. Cattle, horses, hogs, and sheep were driven off, and a general system of plunder and destruction of all kinds of property carried on, to the great annoyance of the citizens of Caldwell and that portion of the citizens of Daviess marked as victims by the mob.

One afternoon a messenger arrived at Far West calling for help, saying that a banditti had crossed the south line of Caldwell and were engaged in threatening the citizens with death, if they did not leave their homes and go out of the State within a very short time,-the time not precisely recollected; but I think it was the next day by ten o'clock; but of this I am not certain. He said they were setting fire to the prairies, in view of burning houses and desolating farms; that they had set fire to a waggon

loaded with goods, and they were all consumed; that they had also set fire to a house, and, when he left, it was burning down.

Such was the situation of affairs at Far West at that time, that Captain Killian could not spare any of his forces, as an attack was hourly expected at Far West.

The messenger went off, and I heard no more about it till some time the night. following, when I was awakened from sleep by the voice of some man apparently giving command to a military body. Being somewhat unwell, I did not get up. Some time after I got up in the morning, the Sheriff of the county stopped at the door, and said that David W. Patten had had a battle with the mob last night at Crooked River, and that several were killed and a number wounded; that Patten was among the number of the wounded, and his wound supposed to be mortal. After I had taken breakfast, another gentleman called, giving me the same account, and asked me if I would not take my horse and ride out with him and see what was done. I agreed to do so, and we started, and, after going three or four miles, met a company coming into Far West. We turned and went back with them.

This mob proved to be that headed by the Reverend Samuel Bogard, a Methodist preacher; and the battle was called the Bogard battle. After this battle, there was a short season of quiet; the mobs disappeared, and the Militia returned to Far West, though they were not discharged, but remained under orders until it should be known how the matter would turn.

In the space of a few days, it was said that a large body of armed men were entering the south part of Caldwell County. The County Court ordered the military to go and inquire what was their object in thus coming into the county without per-

The military started as commanded, and little or no information was received at Far West about their movements until late the next afternoon, when a large army was descried making their way towards Far

West. Far West being an elevated situation, the army was discovered while a num-

ber of miles from the place.

Their object was entirely unknown to the citizens as far as I had any knowledge on the subject; and every man I heard speak of their object expressed as great ignorance as myself. They reached a small stream on the south side of the town, which was studded with timber on its banks, and for perhaps from half-a-mile to a mile on the south side of the stream, an hour before sundown.

There the main body halted; and soon after, a detachment under the command of Brigadier-General Doniphan, marched towards the town in line of battle. body was preceded probably three-fourths of a mile in advance of them by a man carrying a white flag, who approached within a few rods of the eastern boundary of the town and demanded three persons, who were in the town, to be sent to their, camp; after which, the whole town, he said, would be massacred. When the persons who were inquired for were informed, they refused to go, determined to share the common fate of the citizens. One of those persons did not belong to the Church of Latter-day Saints. His name is Adam Lightner, a merchant in that city.

The white flag returned to the camp. To the force of General Doniphan was the small force of Caldwell Militia, under Colonel Hinkle, opposed, who also marched in line of battle to the southern line of the town. The whole force of Colonel Hinkle did not exceed three hundred men; that of Doniphan perhaps three times that number. I was no way connected with the Militia, being over age; neither was Joseph Smith,

senior.

I went into the line formed by Colonel Hinkle, though unarmed, and stood among the rest to await the result, and had a full view of both forces, and stood there. armies were within rifle shot of each other.

About the setting of the sun, Doniphan ordered his army to return to the camp at the creek. They wheeled and marched off. After they had retired, it was consulted what was best to do. By what authority the army was there, no one could tell, as far as I knew. It was agreed to build, through the night, a sort of fortification, and, if we must fight, sell our lives as dear as we could. Accordingly, all hands went to work; rails, house-logs, and waggons, were all put in requisition, and the south line of the town as well secured as could be done by the men and means, and the short time allowed, expecting an attack in the morning.

The morning at length came, and that

but plundering the cornfields, shooting cattle and hogs, stealing horses, and robbing houses, and carrying off potatoes, turnips, and all such things as the army of General Lucas could get, for such in the event they proved to be; the main body being commanded by Samuel D. Lucas, a deacon in the Presbyterian Church. The next day came, and then it was ascertained that they were there by order of the Governor.

A demand was made for Joseph Smith, senior, Lyman Wight, George W. Robinson, Parley P. Pratt, and myself, to go into their camp. With this demand we instantly

complied, and accordingly started.

When we came in sight of their camp, the whole army was on parade, marching towards the town. We approached and met them, and were informed by Lucas that we were prisoners of war. A scene followed that would defy any mortal to describe: a howling was set up that would put anything I ever heard before or since at defiance. I thought at the time it had no parallel, except it might be in the perdition of ungodly men. They had a cannon.

I could distinctly hear the guns as the locks were sprung, which appeared, from the sound, to be in every part of the army. General Doniphan came riding up where we were, and swore by his Maker that he would hew the first man down that cocked a gun. One or two other officers on horseback also rode up, ordering those who had cocked their guns to uncock them, or they would be hewed down with their swords. We were conducted into their camp and made to lie on the ground through the night.

This was late in October. We were kept here for two days and two nights. It commenced raining and snowing until we were completely drenched; and being compelled to lie on the ground, which had become very wet, the water was running round us and under us. What consultation the officers and others had in relation to the disposition which was to be made of us, I am entirely indebted to the report made to me by General Doniphan, as none of us were

put on any trial.

General Doniphan gave an account, of which the following is the substance, as far as my memory serves me: That they held a Court-martial and sentenced us to be shot at eight o'clock the next morning, after the Court-martial was holden, in the public square, in the presence of our families: that this Court-martial was composed of seventeen preachers and some of the principal officers of the army. Samuel D. Lucas presided. Doniphan arose and said that neither himself nor his brigade should have any hand in the shooting; that it was day passed away, and still nothing done nothing short of cold-blooded murder; and left the Court-martial and ordered his brigade to prepare and march off the

ground.

This was probably the reason why they did not carry the decision of the Courtmartial into effect. It was finally agreed that we should be carried into Jackson County. Accordingly, on the third day after our arrest, the army was all paraded; we were put into waggons and taken into the town, our families having heard that we were to be brought to town that morning to be shot. When we arrived, a scene ensued such as might be expected under the circumstances.

I was permitted to go alone with my

family into the house. There I found my family so completely plundered of all kinds of food, that they had nothing to eat but parched corn, which they ground with a handmill, and thus were they sustaining life.

I soon pacified my family and allayed their feelings by assuring them that the ruffians dared not kill me. I gave them strong assurances that they dared not do it, and that I would return to them again. After this interview, I took my leave of them and returned to, the waggon, got in, and we were all started off for Jackson County.

(To be continued.)

### THE LATTER DAY SAINTS' MILLENNIAL STAR.

### SATURDAY, SEPTEMBER 10, 1859.

WHAT THE SAINTS HAVE DONE .- It must be truly gratifying to the Saints as a community to realize what they have done. This gratification may be shared by the Saints in every land, and those in this Mission merit the gratification scarcely less than those in the land of Zion. What the Saints have done! Why, in the very infancy of the community, they accomplished what powerful and rich communities could not have accomplished. In its special religious character and in its missionary operations, this Church has outdone churches numerous in members and extensive in an influential and learned ministry, clothed in venerable garments woven by long-departed ancestors and bowed down to by the children generally with as much awe and reverence as the heathen bow down to their gods. Yet, we say, this Church in its very infancy in its missionary operations far outdid in efforts and undertakings long-established and powerful communities. Yes, it is a fact that not only has the success of the "Mormon" missionary labours been great, as none doubt, though many regret, but the efforts made, with the operations and the extensiveness of those operations and the energies and force which they exhausted, have been equal to that success. This Mission, in its history of twenty-two years and in its present existence, is a monument of wonder of the "Mormon" missionary operations, and speaks volumes of what the Saints have done in this department of God's work.

Neither is this the end of their doings, nor have they merely outdone religious communities. In their social growths and doings, and in their emigrations, settlings, and general eventful history, they have been as wonderful as in their more special religious and missionary character. This Church, as a social community, in its stripling youthfulness, has overcome, lived through, and grown under difficulties and doings that would have crushed the social life out of gigantic and matured communities. Look at the Saints in their day of solemn adversity—in their day of mourning for their martyred Prophets. See them also mourning for hundreds of relatives and friends sent by their enemies to untimely graves. Mark them, worn out, sick, and weary with physical suffering personally, and weary and fainting as a community, from the suffering and toils of many scenes during the twice seven years of the Church's infancy and tender youth. Mark a little further on, and we find

them worn down and under circumstances painful to dwell upon, even were they not too numerous to name, driven by their enemies into the wilderness to find a home where the foot of white man had scarcely made a track, nor anything human dwelt to welcome them, except the wild children of the forest. Yet they lived through and bore the burden of the day; and in a few years we find them a thousand miles from civilization, with their marvellous journey in the wilderness accomplished, established in their mountain home, possessing settlements and cities, and grown into a prosperous Territory. This exodus and their rapid growth to Territorial nationality has formed subject for even our enemies generally to dwell upon with wonder and forced admiration, and our friendly unbelievers to accord respect and goodwill. But though much has been said and written of those wonderful doings and events, it yet remains for some future historian to do full justice to those doings and events, or some powerful pen to describe that part of the Saints' history, and some philosophic mind to weigh their force and meaning and sum up their results.

Again: Look at them in times of famine and general destitution, surviving what could not have been borne up against, even by wealthy England, without the starvation of thousands and almost a total disorganization of her society. Yet the Saints were a thousand miles from civilization, far away in the wilderness, where no helpers but God and angels could hear their cries of distress, and where they were cut off from external supplies. Yet they lived! That part of our history also yet remains for some powerful pen to deal with. It was a wonderful event, and shows strikingly the doings of the Saints, and the kind of doings, and their reliance on God, and their selfsacrifice for the public good. Let but famine, as foretold by Prophets, come upon the nations, and it will be bitterly appreciated what the Saints have done in battling with famine under such remarkable circumstances, without loss of life, without social and religious disorganization, and with comparatively very little suffering and actual want. Then let our minds run through the recent difficulties connected with the Utah Expedițion, passing through that wonderful exodus from the principal cities of the Territory, not forgetting the pulling up of stakes in San Francisco and elsewhere, to concentrate the Saints in the mountains, and at every step down to the present period we find fresh and striking marks of what the Saints have done. In their poverty, they have accomplished more than others could have done with all their wealth, and perhaps more than they themselves could have done, were they wealthy, instead of being God's noble poor.

In taking a running view of a few things that the Saints have done, the wonderful emigration operations of this Mission to Zion should not be forgotten. The English nation has seen her people lack employment and in great distress from depression of trade and other causes. To doubt that the Government would gladly have grappled with the difficulty, were they able, would be too great a libel on both the humanity and good sense of English statesmen; for, after all, it would not be policy to let an English people become wolfish with hunger, or to send them to the slaughterhouse in times of difficulties. Indeed, the Government have not only desired to do something to meet such difficulties, but have at times very warmly advocated and seconded emigration policy. Now, an emigration policy, next to thorough and radical social regeneration, is the very best that could be devised, and under any circumstances is not unworthy to be the handmaid of the most radical reform. Yet the English Governments, coupled with the Brights and social reformers of the nation, who have seen in emigration the door of emancipation for down-trodden and distressed peoples, have not been able to grapple with the emigration policy in that masterly and successful manner which has been shown in the emigration operations of this Church.

In those operations, under the chief directorship of Brigham, and carried out by his agents on behalf of the Church, the Saints have outdone a powerful Government backed by a host of reformers belonging to a nation of boundless wealth and professed philanthropy. Such facts may surely give cause to the Saints to be proud of what they have done.

But, Saints, shall we stop here? Shall we rest contented over what we have done? Or rather, shall we not rise up in our strength, relying on the strength given from God, and in his name set forward to see what the Saints can do? To cheer us in all the works of our Divine Master in the future, we have all the works that we have done teaching us what the Saints can do when they trust in the Lord and willingly go forth to perform his services and to undertake that which he deals out to them. And, above all this, we all have the consolation to know that we can rely on the arm and providence of our Master, and know that he has supported us and made us equal to all our days. Moreover, Saints, do we not all know from experience that not only has the Lord never failed us when we trusted in him, nor ever required of us that which we have found ourselves, after faithfully trying, not able to perform, but that he has blessed us in our doings and rewarded us for our trust in him?

In closing, we may ask, What have the Saints before them now to do? We reply. More now than ever; and the work to be done will increase just in proportion as the kingdom grows, through the work done. One of the principal works before the Saints for doing is the establishment and successful operation of home manufactures in Zion. The importance of the movement is difficult to overvalue, and among her temporal affairs scarcely anything will tend more to the development of the kingdom and her power and notoriety upon the earth. Those who have read the Journal of Discourses must have often been struck with the earnest desire and efforts, especially of Brigham and Heber, to urge upon the community the necessity and importance of establishing and carrying out successful home manufacturing operations in Zion. From the first this object has been urged and the people encouraged and called upon to perform this important duty. Doubtless, now the Saints can again turn their attention to internal development, urged on by much experience of various kinds, this movement will become a thorough and successful one, and ere long contribute to the wonderful things that the Saints have done. God prosper home manufacturing operations in Zion! But, European Saints, shall it be said that you gave merely prayers and good wishes to this great and most desirable undertaking? Or rather, shall it not be said that you also contributed to make the successful issue of home manufacturing operations in Zion another evidence of what the Saints have done, and another sign of what they can do?

#### THE VISITOR.

### A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

came with professions of love towards them. To their interests I also professed to be particularly alive, and over

In my visit to the British Saints, I loves the British Saints! Peculiarly alive

to their interest and honour," &c.

But I did not feel at all punished by his hit, and no black choier stormed their honour to be very sensitive. Of course, it will be remembered how my cynical friend received me with an ironical he was a favourite of mine, and one can within my breast, threatening a hurricane to overwhelm the assailant. The fact is, "So, so! You are the visitor that manage to take a blow from a friend and favourite. It will be remembered with ment, I was in reality best serving their what a gracious smile I took his hit, and that my manner plainly said, "Hit away, old friend; I'm case proof." And, no doubt, everybody imagined with what an air of unconcern I hung up my hat on the extra hat-peg, took a chair, felt at home, and then, throwing my right leg across its helpmate, fell into that easy at-home attitude which seemed to saucily challenge my host to make himself also at home—at home in his own house! Cool, that, of course! But then it served him right for hitting me. And this was my only revenge on my cynical friend for receiving ironically my professions of love for the British Saints and zeal for their interests. But, as I intimated at the time, he is a sterling man, and would be sure to do his duty. Indeed, I may here parenthetically observe that, in the matter concerning which I visited him, he has more than done his duty—that is to say, he has done more than he was asked to This conduct is not only characteristic of the man, but is also eminently characteristic of the true "Mormon" spirit; for that often rises above mere duty and manifests a noble love for the cause and its prosperity.

It is not the cynical turn of my friend and his "little ways" that make him a favourite of mine, but because he shows the characteristic described and possesses many other virtues, that I am partial to him, in spite of his peculiarities,—which, indeed, serve as sauce to his excellent character. The sauce is a little mustardy, it is true; but it is mixed with his many solid virtues, and the whole is very re-

lishable.

Moreover, perhaps others received my visit, accompanied by professions of love, &c., at first rather ironically. Well, I must admit that professions are oftentimes cause for one to be on his guard, especially when, having introduced the "care for your interest" as a feeler, the kind friend deals you out such expressions as "duty," &c. I was not at the time unconscious that, in visiting the British Saints, professing love and zeal for their interests, I was laying myself open a little and provoking such remarks as came ironically from my friend; yet my professions were genuine; and in visiting the Saints, to encourage them to nobly put forth their efforts to lift a burden, and thus also give force to a great move-

personal and temporal interests in addition to their eternal good. There are solid reasons for believing that the British Saints viewed the matter in the same light, for I am exceedingly gratified in knowing that the movement for the interest of home manufactures in Zion has gone off among the British Saints generally in the spirit of love, many of them doing like our sterling brothernamely, more than they were asked.

During my visit to the British Saints, closed in the last Number, I scarcely touched upon the point of their personal interests, but dwelt almost wholly upon the interests of the kingdom and of the Saints in a general sense. Indeed, I would not so lower my character as a British Saint, or so insult British Saints as to make personal interest the charm of an appeal. No. Duty and love are the magic words that best move the hearts of British Saints. But seeing that they have so nobly performed their duty and manifested their love, I invite them to accompany me in my purposed visit, the report of which will extend over several weeks; and perhaps we shall see that the establishment of home manufactures in Zion is greatly to the interests of British Saints. As for him who four weeks ago received my visit with "Umph! You love us British Saints so much that you could take us in and do for us," &c., I don't at all care for his company. all you who are truly British Saints, come along with me to visit our manufacturing brother with whom we have already made acquaintance, and on our road we will call for Elder D.; for perhaps we shall want some of his sociological views.

Let us imagine that we have started on our road to visit brother Capacity; and as we go along I will give a few particulars

about him.

Now, it must be known that brother Capacity is not only employed in a large manufacturing establishment, but he is also his employer's right-hand man. Mr. Prosperous places great confidence in brother C., who has been in his service as boy and man over thirty years. Indeed, Mr. P. has been heard to say that to brother Capacity's directing ability, experience, and energy, coupled with his great integrity and faithfulness, much of his own prosperity is due; and as far as the practical operations are concerned,

Mr. P. affirms that brother C. has done more to make his factory that flourishing and extensive concern which it is than even

he (Mr. P.) has done himself.

Brother Capacity has been in the Church now about twelve years, and would have been in Zion with his interesting family several years ago, had it not been for various ties and obstacles that helped to bind and keep him in this land. One of the obstacles was the interruption of emigration just as he had made up his mind to gather to Zion in spite of ties and consideration of interest. The chief ties that bound him previously to this determina-tion were those that held him to his employer and the establishment that he had so long conducted. From a factory boy, the master had made him in due time his right-hand man, for he had early noticed his directing talents and pushing energy, which will make things succeed, and which often elevates the operatives either to the position of managing men or masters. These talents of brother Capacity's, coupled with his integrity and faithfulness, induced Mr. Prosperous, when he gave up the practical management of his establishment, (for he had begun with the small things in life, and brother C. was one of the first boys in his employ,) —when, I say, Mr. P. gave up the management of his factory and took his rank among the larger manufacturers, he made brother Capacity his right-hand man, and now, from his long service and usefulness, treats him as a friend rather than as a servant. course, brother C. was attached to his friend-employer and also to that flourishing establishment which he had seen grow under his own and master's direction, from the infant concern that it at first was, to the extensive concern that it now is. These, then, were some of the ties that bound him to this land. Besides, there were other considerations and influences that held him. When he used to tell his friend-employer that he must leave him to go to Zion with the Saints, the master, who is by no means unfriendly to the Saints, would say-

"Remain with me a year or two longer, John, until your energetic and industrious people go into home manufacturing operations in good earnestness and open a field for extensive internal commerce. Then will be the time for you to go; then you will be marketable; then you

will find a field for your energies, talents, and enterprise, and be of some advantage to yourself and to your community."

Of course, brother C. would not receive as gospel all that his friendly employer urged, and on such occasions would give him to understand that duty and God's commandments stood with him before interest; and brother Capacity was preparing to emigrate, when the Utah Expedition suddenly closed the door of emigration and prevented him. He intends, however, to go next year; and, as we have seen in my visit to the British Saints, he considers the call for the interests of home manufactures in Zion like a special providence; and he feels that the day of opportunities for himself and the British Saints generally has now come. So his employer also thinks; for, as Mr. P. observes, as soon as a field for commerce becomes open, and home manufacturing operations begin to be extensive and flourishing, the Saints from England, Wales, and Scotland will become of immense value to Utah, and their value will increase in proportion as home manufactures and commerce flourish amongst our people. He no longer urges brother Capacity to remain in his employ, but bids him go, hoping that he will be as successful in manufacturing operations in Utah for the good of himself and community as he has been during the last twenty years that he has been manager of his manufactory.

Now, there are many of our brethren in the British Isles who, like brother Capacity, stand as the right-hand men of their employers, or, at least, many who are among the responsible and principal men. Of course, Mr. Prosperous is right in saying that their day comes when commerce and home manufactures flourish in Utah, and so will the day of opportunities of the British Saints generally. Cannot the miners, colliers, iron workers, weavers and spinners, and manufacturing brethren and sisters generally of England, Wales, and Scotland understand this. By far the majority of British Saints have been the whole of their lives connected with some of the numerous branches of manufacturing operations, or with commerce and trade. Can they not all understand, then, that their day of opportunities comes in with Zion's internal growth and pros-perity in the matters in question? Can they not strongly feel how much they have been labouring for their own interests in the efforts just made by them? Is We will call in for him, and take this it not evident that the reward is sure and opportunity to suspend our report until near at hand?

But we have now arrived at Elder D.'s. next week.

(To be continued.)

### AMERICAN ANTIQUITIES,

### CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 579.)

(From J. R. Bartlett's "Personal Narrative of | Explorations and Incidents in Texas, New Mexico, California, Sonora, and Chihuahua," pub-

"Towards evening, when the sun began to lose its force, I took my sketch-book and went to the base of the bluff [river Gila] where I had noticed, as we passed, a number of inscribed rocks. I found hundreds of these boulders covered with rude figures of men, animals, and other objects of grotesque forms, all pecked in with a sharp instrument. Many of them, however, were so much defaced by long exposure to the weather and by subsequent markings, that it was impossible to make them out. Among these rocks I found several which contained sculptures on the lower side, in such a position that it would be impossible to cut them where they then lay. Some of them weighed many tons, and would have required immense labour to place them there, and that too without an apparent object. The natural inference was that they had fallen down from the summit of the mountain after the sculptures were made on them. A few only seemed recent; the others bore the marks of great antiquity. .. . In order to examine some sculptured rocks of which I had heard, I left camp at five o'clock, p.m., accompanied by Doctor Webb, in advance of the train. After crossing a plain for about five miles, we reached the object of our search, which consisted of a pile of large boulders, heaped up some forty or fifty feet above the plain, and standing entirely alone. Such of these rocks as present smooth sides are covered with sculptures, rudely pecked in, of animals and men, as well as of various figures, apparently without meaning. There are hundreds of them so ornamented, showing that the place has long been the resort of the Indians for this purpose; for there seems to be nothing else to attract them here. Many of the inscriptions, like those before described, bear the stamp of great age, others having been made over them repeatedly, rendering it impossible to trace out either the early or the later markings. I selected thirteen, of which I made copies,

By this time the shades of night were falling about us; and the train having already passed, it was necessary to hasten on to overtake it. I regretted that I could not spend the day in this interesting locality, in order to copy more of the sculptures, as well as to make a closer examination of the many recesses among the rocks. I do not attempt any explanation of these rude figures, but must leave the reader to exercise his own ingenuity in finding out their meaning, if any. . . . We continued our course due east up the river, towards some singular piles of rocks with fantastic tops, appearing like works of art. For some time we all imagined these rocks to be the ruined buildings of which we were in search—the 'houses of Montezuma,' as our Indian friends called them. . our way we saw many traces of ancient irrigating canals, which were the first evidences that the country had been settled and cultivated. But on reaching the plateau, we found remains of buildings,-all, however, in shapeless heaps. Not an erect wall could be seen. A little mound, conical or oblong, designated the character of the building. In many places I traced long lines of fallen walls, and in others depressions, from which the soil had been removed to make the adobe. On the plain, in every direction, we found an immense quantity of broken pottery, metate stones for grinding corn, and an occasional stone axe or hoe. The ground was strewn with broken pottery for miles. It was generally painted in a variety of geometric figures. The predominant colours were red, black, and white. The quality of the ware was very fine, more so than that made by the Pimos. I noticed, too, that much of it was painted on the inside, while at the present time all the pottery of the Indians and Mexicans is painted on the outside. a mile brought us to the table-land, when we made for a large mound or heap which arose from the plain, ... In crossing the bottom, we passed many irrigating canals; and along the base of the plateau was one from 20 to 25 feet wide, and from four to five feet deep,

formed by cutting down the bank-a very easy mode of construction, and which pro-duced a canal much more substantial than if carried access the bottom. It must have extended many miles. The whole of this broad valley appeared to have been cultivated, though now overgrown with mezquit shrubbery. On reaching the great pile, I found it to be the remains of an adobe edifice from 200 to 225 feet in length, by from 60 to 80 feet wide, its sides facing the cardinal points. Portions of the wall were visible only in two places; one near the summit at the south end, where, from the height of the pile, it must have originally been three or four stories high; and the other at the northern extremity on the western side. These remains just projected above the mass of rubbish and crumbled walls. The rest formed rounded heaps of various heights and dimensions, worn into deep gullies by the rain; the whole presenting a striking resemblance to the mounds which mark the site of ancient Babylon. The higher walls seen in the sketch probably belonged to an inner portion of the building. Near this is a conical hill, formed, doubtless, by the crumbling away of the higher portion or tower. Near the wall, which projects from the lower portion at the northern end, are some large masses of this wall which have fallen. The adobe is still very hard-so much so, that I could not break it with the heel of my boot. Several broken metates, or corn-grinders lie about the pile. I picked up a stone pestle and some small sea-shells. Along the eastern side are the remains of a long wall, extending beyond the building, now but a rounded heap, which seemed to have formed an inclosure. On the western side is an excavation about four feet deep, and extending from sixty to eighty feet from the main heap, and along its entire length; from which I suppose the mud and gravel to have been taken to make the adobe. To the north-east, at a distance of two or three hundred feet, are the ruins of a circular inclosure. This was not large enough for a corral; nor could it have been a well, as it is too near the margin of the plateau where the canal ran, which would always furnish a supply of water. At the south, 200 yards distant, are the remains of a small building, with a portion of the wall still standing. From the summit of the principal heap, which is elevated from 20 to 25 feet above the plain, there may be seen in all directions similar heaps; and about a mile to the east, I noticed a long range of them running north and south, which the Indians said were of a similar character to that on which we stood. In every direction,

of which I gathered up some specimens to show the quality as well as the style of ornamentation. I also found several of the green stones, resembling amethysts, which the Indians, after heavy rains, come here in search of. They are highly prized by them. . Mr. Leroux informed me that on the banks of the San Francisco are similar heaps to these, and other ruins, the walls still standing. . . . There is no doubt that this valley, as well as that of the Verde and Gila Rivers were once filled with a dense population, far enough advanced in civilization to build houses of several stories in height, surrounded with regular outworks, and to irrigate their lands by canals extending miles in length; but they seem to have left no trace or tradition by which we can tell who they were or what was their fate. I made frequent inquiries of the Pimos and Coco-Maricopas as to the builders of these and the ruins on the Gila, but could obtain no other than the ever-ready Quien sabe. These, as well as the ruins above the Pimo villages, are known among the Indians as the "houses of Montezuma," an idea doubtthe "houses of Montezuma, less derived from the Mexicans rather than from any tradition of their own. We asked our Indian guide who Montezuma was. He answered, 'Nobody knows who the devil he was. All we know is that he built these houses.' . Another mile brought us to the building of which we are in search, rising above a forest of mezquit. For two or three miles before reaching it, I had noticed quantities of broken pottery, as well as the traces of ancient acequias, or irrigating canals, along the bottom land, portions of which we occasionally crossed on our left. . . . The 'Casas Grandes,' or Great Houses, consist of three buildings, all included within a space of 150 yards. The principal and larger one is in the best state of preservation, its four exterior walls and most of the inner ones remaining. A considerable portion of the upper part of the walls has crumbled away and fallen inwards, as appears from the great quantity of rubbish and disintegrated adobe which fills the first story of the building. Three stories now stand, and can plainly be made out by the ends of the beams remaining in the walls, or by the cavities which they occupied; but I think there must have been another story above, in order to account for the crumbling walls and rubbish within. The central portion or tower rising from the foundation is some eight or ten feet higher than the outer walls, and may have been several feet, probably one story, higher when the building was complete. The walls at the base are between four and five feet in thickness: their precise dimensions the plain was strewn with broken pottery, could not be ascertained, so much having

crumbled away. . . . . From the charred ends of the beams which remain in the walls, it is evident that the building was destroyed by fire. . . . The southern front has fallen in in several places, and is much injured by large fissures, yearly becoming larger, so that the whole of it must fall ere long. The other three fronts are quite perfect. The walls at the base, and particularly at the corners, have crumbled away to the extent of twelve or fitteen inches, and are only held together by their great thickness. The moisture here causes disintegration to take place more rapidly than in any other part of the building; and in a few years, when the walls have become more undermined,

the whole structure must fall and become a mere rounded heap, like many other shapeless mounds which are seen on the plain. A couple of day's labour spent in restoring the walls at the base with mud and gravel would render this interesting monument as durable as brick, and enable it to last for centuries. How long it has been in this ruined state is not known. We only know that, when visited by the missionaries a century ago, it was in the same condition as at present. On the south-west of the principal building is a second one in a state of ruin, with hardly enough of the walls remaining to trace its original form.

(To be continued.)

### PASSING EVENTS.

GENERAL.—An earthquake has taken place at Sorcia, in Italy: 200 persons were killed, and a great number injured. Cholera is said to be spreading all along the shores of the Pacific. The high price of corn in Naples has given rise to great excitement and agitation among the people, and the Government has ordered 100,000,000 ducats' worth to be purchased abroad. Fresh arrests were made at Naples on the 30th ult. Popular riots purchased at Falmouth, in Jamaica, which resulted in the calling out of the troops: some persons were shot dead; others were seriously wounded.

AMERICAN.—An extensive silver mine has been discovered and opened in California. A new gold digging has also been found at Fraser River. The Mexican cabinet has been dissolved by Miramon, General Wood defeated, and General Maguire reinstated. A meeting of the "Secret Association" has been held at White Sulphur Springs, Va.; the propositions discussed being "The conquest of Mexico and the establishment of negro

slavery there, the dissolution of the Union, &c.

### VARIETIES.

THE COQUETTE .- A coquette is a rose from which every lover plucks a leaf. The

thorns are reserved for her husband.

NATIONALITY.—"Parentage, not the place of birth, decides the nationality. A person born in England of Irish parents is Irish. A man born of English parents in Scotland, or Ireland, or anywhere else, is an Englishman. As a matter of course, families may lose, in process of time, their peculiar nationality, by sojourning in foreign lands and intermarrying with the denizens thereof; so that a family, originally English, may become American, or

French, or Spanish."-Reynolds's Miscellany.

"Opposition is seldom injurious; yes, it commonly befriends a cause, and does this in four ways. First, as it calls forth sympathy; for there is generally a disposition in men to take part with those who seem to be assailed and opposed. The depreciations and the misrepresentations also that have been circulated by journalists have drawn forth attestations and commendations which would otherwise have been unknown. Secondly, by producing vigilance and circumspection in our means and modes of proceeding, lest we should inadvertently do anything exceptionable, and cause our good to be evil spoken of. Thirdly, by affording proof that something considerable has been done; for this opposition principally arises from success. While you are doing nothing, or doing very little, the enemy sleeps. It is your exertion that rouses him; it is your energy that awakes him: it is when there is a great and an effectual door opened, that there are, as the Apostle Paul says, many adversaries. Lastly, it inflames zeal and increases diligence; and thus, as it is a proof of good, so it is a pledge for good. "Let not your heart be troubled, neither let it be afraid." You have not had too much opposition, generally speaking, in this country; you have only enough to enliven you, and awaken you, and improve you,—anough to show that you have not hitherto laboured in vain, and to apprise you that, as you have done much, your enemies fear you will yet do more."—Jay.